

Name: _____

Paradise Lost and Frankenstein

Read the following passages and complete the instructions below each excerpt. After completing both passages, you will answer questions comparing *Paradise Lost* to *Frankenstein*.

About *Paradise Lost*:

“Paradise Lost is about Adam and Eve--how they came to be created and how they came to lose their place in the Garden of Eden, also called Paradise. It's the same story you find in the first pages of Genesis, expanded by Milton into a very long, detailed narrative poem [divided into twelve books]. It also includes the story of the origin of Satan. Originally, he was called Lucifer, an angel in heaven who led his followers in a war against God, and was ultimately sent with them to hell. Thirst for revenge led him to cause man's downfall by turning into a serpent and tempting Eve to eat the forbidden fruit”
(<http://www.paradiselost.org>).

From *Paradise Lost, Book VII* (The angel Raphael relates to Adam the story of his creation)

Now Heav'n in all her Glorie shon, and rowld
Her motions, as the great first-Movers hand [500]
First wheeld thir course; Earth in her rich attire
Consummate lovly smil'd; Aire, Water, Earth,
By Fowl, Fish, Beast, was flown, was swum, was walkt
Frequent; and of the Sixt day yet remain'd;
There wanted yet the Master work, the end [505]
Of all yet don; a Creature who not prone
And Brute as other Creatures, but endu'd
With Sanctitie of Reason, might erect
His Stature, and upright with Front serene
Govern the rest, self-knowing, and from thence [510]
Magnanimous to correspond with Heav'n,
But grateful to acknowledge whence his good
Descends, thither with heart and voice and eyes
Directed in Devotion, to adore
And worship God Supream, who made him chief [515]
Of all his works: therefore the Omnipotent
Eternal Father (For where is not hee
Present) thus to his Son audibly spake.

Let us make now Man in our image, Man
In our similitude, and let them rule [520]
Over the Fish and Fowle of Sea and Aire,
Beast of the Field, and over all the Earth,

And every creeping thing that creeps the ground.
This said, he form'd thee, Adam, thee O Man
Dust of the ground, and in thy nostrils breath'd [525]
The breath of Life; in his own Image hee
Created thee, in the Image of God
Express, and thou becam'st a living Soul.
Male he created thee, but thy consort
Female for Race; then bless'd Mankinde, and said, [530]
Be fruitful, multiplie, and fill the Earth,
Subdue it, and throughout Dominion hold
Over Fish of the Sea, and Fowle of the Aire,
And every living thing that moves on the Earth.
Wherever thus created, for no place [535]
Is yet distinct by name, thence, as thou know'st
He brought thee into this delicious Grove,
This Garden, planted with the Trees of God,
Delectable both to behold and taste;
And freely all thir pleasant fruit for food [540]
Gave thee, all sorts are here that all th' Earth yields,
Varietie without end; but of the Tree
Which tasted works knowledge of Good and Evil,
Thou mai'st not; in the day thou eat'st, thou di'st;
Death is the penaltie impos'd, beware, [545]
And govern well thy appetite, least sin
Surprise thee, and her black attendant Death.

Passage I Instructions:

1. **Paraphrase** each highlighted section of the passage in the space to the right.
2. In a few sentences below, **summarize** Raphael's account of the Creation. Be sure to address the following:
 - i. In what ways did God want to distinguish Man from all other creatures?
 - ii. What privileges and gifts does God bestow on Man?
 - iii. What is the one rule given to Man and the punishment for breaking it?

From *Paradise Lost*, Book IX (Satan returns to earth and compares his past and present life experiences.)

With what delight could I have walkt thee round,
If I could joy in aught, sweet interchange [115]
Of Hill, and Vallie, Rivers, Woods and Plaines,
Now Land, now Sea, and Shores with Forrest crownd,
Rocks, Dens, and Caves; but I in none of these
Find place or refuge; and the more I see
Pleasures about me, so much more I feel [120]
Torment within me, as from the hateful siege
Of contraries; all good to me becomes
Bane, and in Heav'n much worse would be my state.
But neither here seek I, no nor in Heav'n
To dwell, unless by maistring Heav'ns Supreme; [125]
Nor hope to be myself less miserable
By what I seek, but others to make such
As I, though thereby worse to me redound:
For only in destroying I find ease
To my relentless thoughts; and him destroyd, [130]
Or won to what may work his utter loss,
For whom all this was made, all this will soon
Follow, as to him linkt in weal or woe,
In wo then: that destruction wide may range:
To me shall be the glory sole among [135]
The infernal Powers, in one day to have marr'd
What he Almighty styl'd, six Nights and Days
Continu'd making, and who knows how long
Before had bin contriving, though perhaps
Not longer then since I in one Night freed [140]
From servitude inglorious welnigh half
Th' Angelic Name, and thinner left the throng
Of his adorers: he to be aveng'd,
And to repair his numbers thus impair'd,
Whether such virtue spent of old now faild [145]
More Angels to Create, if they at least
Are his Created, or to spite us more,
Determin'd to advance into our room
A Creature form'd of Earth, and him endow,
Exalted from so base original, [150]
With Heav'nly spoils, our spoils: What he decreed
He effected; Man he made, and for him built
Magnificent this World, and Earth his seat,
Him Lord pronounc'd, and, O indignity!
Subjected to his service Angel wings, [155]
And flaming Ministers to watch and tend
Thir earthy Charge: Of these the vigilance
I dread, and to elude, thus wrapt in mist
Of midnight vapor glide obscure, and prie

In every Bush and Brake, where hap may finde [160]
The Serpent sleeping, in whose mazie foulds
To hide me, and the dark intent I bring.
O foul descent! that I who erst contended
With Gods to sit the highest, am now constrained
Into a Beast, and mixt with bestial slime, [165]
This essence to incarnate and imbrute,
That to the hight of Deitie aspir'd;
But what will not Ambition and Revenge
Descend to? who aspires must down as low
As high he soared, obnoxious first or last [170]
To basest things. Revenge, at first though sweet,
Bitter ere long back on itself recoils;
Let it; I reck not, so it light well aim'd,
Since higher I fall short, on him who next
Provokes my envy, this new Favorite [175]
Of Heav'n, this Man of Clay, Son of despite,
Whom us the more to spite his Maker rais'd
From dust: spite then with spite is best repaid.

Passage II Instructions:

1. Paraphrase each highlighted section in the space to the right.
2. In a few sentences below, summarize Satan's speech. Be sure to address the following:
 - i. How does he feel about God?
 - ii. What are his feelings about mankind?
 - iii. What is his opinion of his new status in life? What are his plans relating to mankind?

After reading excerpts from *Paradise Lost* by John Milton, answer the following questions:

1. What is the relationship between God and Adam? Between God and Lucifer? How does God treat them differently?
2. What does Milton suggest about the duty of a parent/creator to his creation in these excerpts?
3. After reading excerpts from *Paradise Lost*, why does the creature think he is like Adam in that book?
4. Why does the monster think he is like Satan? What are the specific reasons that the creature gives for hating his creator?
5. What connections can you make between Victor's character in *Frankenstein* and the passages you read from *Paradise Lost*?